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if not impossible. Cornill, on the basis of  $\mathfrak{C}$ 's  $\xi\acute{\epsilon}\alpha\pi\alpha\tau\epsilon$ , proposed  $\text{הַעֲבִירָה}$  for  $\text{עֲבֹרָה}$ ; this has been accepted by Siegfried, Bertholet, and others. I propose  $\text{אֲבֹרָה}$  as an easier reading than  $\text{הַעֲבִירָה}$ .  $\text{אֲבֹר}$  in the sense of "destroy" is common in the pi'el; while  $\text{הַעֲבִיר}$  is used in the weaker sense of "put away," "take away." In Zech. 13:2,  $\xi\acute{\epsilon}\alpha\pi\omega$  represents  $\text{אֲעִיר}$  of the Masoretic text, but nowhere else is it so used. In Num. 33:52a,  $\text{וְאֲבֹרָתָם}$  is translated by  $\xi\acute{\epsilon}\alpha\pi\epsilon\iota\tau\epsilon$ , and in 33:52b, the same form is used for  $\text{וְאֲבֹרָה}$ . In Isa. 26:14,  $\text{הָאֲבֹר}$  is rendered by  $\eta\acute{\rho}\epsilon\varsigma$  ( $\eta\pi\alpha\varsigma$ , Ba.<sup>b</sup> A<sup>c.a.</sup> c.b A, Q, I'). It seems therefore that  $\text{אֲבֹר}$  has a good claim to recognition in Ezek. 20:39. The following clause,

$\text{וְאַחֵר אִם אֵינְכֶם שֹׁמְעִים אֵלַי}$

still awaits solution. Hitzig's  $\text{יִשְׁכֶּם}$  (or  $\text{אֲשַׁכֶּם}$ —cf. II Sam. 14:19; Mic. 6:10) for  $\text{אֵינְכֶם}$  is on the whole the best way out thus far offered. It is followed by Cornill and Bertholet.

J. M. POWIS SMITH

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## ISIDORE IN JEWRY

It has often been remarked that Isidore has been a favorite name among the Jews, ever since the time of the Ptolemies, but no satisfactory answer has been given to the "why" which this fact provokes.

The fact is well established that in antiquity many Jews were in the habit of using two names: one, of Jewish origin, for use in Jewry; the other, Greek or Latin, for use among the Gentiles. "Saul, who is also Paul," Cephas and Peter, Jesus and Jason are among the many which might be cited.

We can understand any Jewish father calling his son Theodoros; it would be a Greek equivalent of Jehonathan. But why should a child be labeled "Gift of Isis"? Clearly for some ulterior reason. It is a plausible guess that Isidore is a *kinoui* for Jehonathan. The Greek form of  $\text{יהוֹנָתָן}$  is either  $\text{Ἰω}$  (LXX) or  $\text{Ἰαω}$  (magical papyri). Isidore may well represent  $\text{Ἰδωρε}$ , since the construction of Gentile equivalents of Hebrew names commonly follows the method of rhyme or preservation of the initial letter.

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